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/The Winnebago, or "people of the filthy water" as the name signifies in the Sauk and Fox languages, were also called Puants by the French and Stinkards by the English. Other alternate names were: Aweatsiwaenhronon (a form of the Huron name), Banabeouiks, Bay Indians, Hoti' hshi' rû'nû (a Huron name meaning "afraid of sticking in the mire"), Hotanka (a Dakota name), Hotcangara (their own name meaning "people of the big or real speech"), and Nipegon. Their earliest location was on the south side of Green Bay extending inland as far as Lake Winnebago, but during the eighteenth century they extended their villages up the Fox River, eventually reaching the Wisconsin and Rock Rivers. The Winnebago speak a Siouan dialect. (For a brief cultural summary of Winnebago ethnography, see J. R. Swanton, Indian Tribes of North America, BBAE, 145, pp. 258-259).

The NP12 Winnebago file consists of ten sources, all in English, although 1: Radin was originally transcribed partly in Winnebago and later translated into English. This source, which is the basic one for this file, gives a very complete ethnography of the Winnebago. Some of the information given in chapter 16 of this source dealing with life history material in relation to the Peyote Cult is reproduced almost verbatim in source 7: Radin the autobiography of Crashing Thunder. Sources 2: Radin and 3: Michelson are concerned with the social

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organization and political structure of the Winnebago. 4: Smith presents a few bits of ethnographic information supplementing that found in 1: Radin. Data on religious and ceremonial activities of the Winnebago will be found in 5: McKern in which a war-bundle ceremony is described, as well as associated beliefs and customs, and in 9: Morgan in which the Medicine Dance is described as it existed in the early days of Indian-White relations. Two comparatively recent studies on cultural change in Winnebago society may be found in 6: Oestreich, in which the author describes individual attitudes toward culture change, types of culture change, and culture change and cultural stability, and in 10: Radin in which the attempt is made to show how three marked characteristics of Winnebago civilization--the conservation of old cultural elements, the receptivity to new ideas, and the capacity for making new integrations--interact with one another to create new cultural patterns in the Winnebago milieu. Of the two remaining sources, 7: Radin presents an autobiography of a Winnebago Indian, Crashing Thunder, in which the researcher will find many interesting insights on Winnebago personality development and individual religious experience,

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while 8: Lurie deals with the position of the Winnebago Berdache in the society. The Peyote Cult is discussed frequently in these sources and receives special attention in sources 1: Radin, 4: Smith and 7: Radin.

Although this file probably covers most aspects of Winnebago ethnography quite well, it is lacking in time depth. For example, 1: Radin, the basic source for this file deals with the period of 1908-1913, while the most recent studies in this file 8:Lurie and 6: Oestreich are limited to the periods of 1945-1950 and 1943 respectively. The remaining sources in this file range from 1859 to 1928. This file could be further improved by adding more recent material.

No significant marking decisions have been made for this file with the exception of using category 616 for the dual division of the Winnebago tribe, referred to frequently in the text as phratries. /

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